

## Chapter 05

# Your Principled Principle....

.....*Your Dharma*'

You have met the real you in 'Your Purest Form'; you have known that there are so many like 'You' and all these 'The Real You' are alike. You have visited 'Your Supreme Reality'. You have understood that this 'Supreme Reality' is one. Though there are infinite numbers of these 'same you' and each one of these infinite 'same you' have their own 'Supreme Reality', still magnanimously this 'Supreme Reality' tends to be one alone. You have got little exposure into the world of elemental attributes which constitute 'You'. These elemental attributes are many in numbers. Individually these are very pure; these are very powerful and these are body-less. Now these many 'The Real You.....s', under full supervision of your 'Supreme Reality' get constituted by these many pure attributes in many soft forms. Having gone through above chapters it will be easy for you to understand that these many kinds of soft forms must relate to many principled principles for their truthful journey. However, these many truthful journeys relating to many principled principles lead to the same Truth. Your true principled principle is your Dharma.

**There is only One God - There is only One Nature - There is only One Humanity - There is only One Dharma - There is no possibility of more than one Dharma.**

This statement is eternal. ...Its content is universal. ...It depicts absolute truth. Yet, do you understand these words to your core? Can you really believe, even within yourself, the truthfulness of the statement that there is no possibility of more than one Dharma? Like most utterances of Ad'dhyaatm, this one also emerges as an intriguing statement. In our ever assuming knowledge, Dharma so subtly, submerges into religion and into all that constitutes religion; it mixes up with rites and rituals so unobtrusively ...so silently. Yet! As a student of Ad'dhyaatm, you must be clear that **Dharma is just your own way of life. It is merely your own Principled Principle.**

Religion, Ritual, Scripture, Philosophy, Mythology, Culture, Ethical Codes, Morals and *Bhakti* are altogether different. Religion is the dictated path. Ritual is painting of life. Scriptures are spiritual and historical sayings. Philosophy is search from a particular point of view. Mythology is study of myths pertaining to civilization. Culture is way of living. Ethic is the moral character. *Bhakti* is your love towards your God. These all are very physical and materialistic attributes. These all can be punctuated; these all can be recorded and even when being practiced these can be dissuaded. These may be supernatural or these may be from the worlds of heavens but these do not constitute any limbs of Dharma. These do not constitute any part of your natural principle. These all are collective and generalized understandings. These may be correct. ...These may be wrong too. One thing is sure ...these are not yours; these are not from your internal being. These are from external acclaimed resources. **Dharma is your own intrinsic. Dharma is your own knowing. Dharma is your own natural. Dharma is the organic; it is not way of your living but way of your Life.** There can be only one way to life...

To the young student, the simpleton statement that there is no possibility of more than one *Dharma* is only seemingly true ...true in a fleeting manner ...true to the vague mind ...true in a flickering manner ...May be factually true ...Factually? ...What factually? ...May be academically true ...and at the same time the statement is seemingly untrue too. Being the student of Hindu Ad'dhyaatm please be clear that this shade of doubt in your understanding is ample proof of your being in progression. Further, your being clear in your understanding is once again the proof of your same-being being in progression. Progression implies continuous change of status. This constancy in continuity of your change, this search ...this eternality of change in you is your sure route to your Dharma... It is an ample proof that one day you will find your stable zone ...one day you will be established ...one day you will be equanimous.

To be able to believe in a truthful dictate of this intensity, you should have evolved to a certain degree. Presently you can believe impersonal statements like flowers exude fragrance, clouds shower rains and trees bestow fruits. You can believe in such statements because you are not associated with these, you do not feel personally attached to these phenomena... Let flowers give away fragrance - you are not from family of flowers, let clouds shower rain - it is their work, bestowing fruits is for the trees only - how can you do it? Also ...may be ...because these are somehow ...external and incidental facts ...these are of no personal concern to you. Thus, there is no issue in understanding these. There is no disbelief in recognizing these truths. There is no hesitation in uttering these statements at any platform. However, when the arena is God, when the arena is Nature, when the arena is Humanity and when the arena is Dharma - Doubt arises... These are not external. These are not incidental. These belong to you, and this belongingness with them makes you

jittery... Your own truthfulness is on the anvil. These necessarily belong to you. You cannot keep yourself away from these. These all are personally yours...

**We easily change our opinions in the fields of external phenomena based on newer developments but when it comes to personal phenomena, we are strict...** In all personal matters, we are not open... We are closed... We do not allow reason to enter into us. It is a strange phenomenon that in case of the objective world and in case of the scientific world, we readily accept the new - each new theory that overrules the previous one is accepted. But in case of subjective world, in case of internal world we do not accept the new, in fact we are not open to any change. If the context is personal, we are happy in losing time and in losing even our whole life on rigid beliefs, no matter, even if these personal phenomena are dated or even wrong. We term our stubbornness as our stature ...our ethnicity ...constancy of our character ....even our piety. In any case be re-informed that it is only constancy in continuity of your change ...it is only your search ...it is only your eternality of change ...that is *Dharma* ...particularly your *Dharma*...

For this understanding to become your personal faith, you must be learned enough to understand that there is only one God. Once you can register in your core that there is only One God and that there is only One Nature (may be it, in itself, is infinite times infinite) and there is one ...only one ...just one Humanity - It will be easy for you to register that 'There is only One *Dharma*'.

No two faces are same, no two bodies are same, no two structures are same - These entities may be similar. Your externality is different to anybody else's; there is absolutely least possibility of any other being ...being like you ...a very remote possibility. Even if looks are similar, even if appearances are similar ...it is only a transcendental view. In little deeper acquaintance, it becomes evident that these are two different beings even externally. However, if you happen to look inside, our organs are much similar. Our muscles, our veins, our blood our flesh and our skin are much ...much similar. Further deeper, our living processes, our heartbeat, our blood pressure, pulse rate are much ....much ...much similar. Same medicines affect us in similar manner, same yoga affects us in same manner, smile is infectious to all of us in same manner ...we all clap on similar occasions ...the twinkle in our eyes depicts same excitement ...and so on. Further deeper ...our soft organs ...mind, intelligence, thought, are very much similar in their process of emerging and engaging. If you can look further deeper our intent process, our Bhaav process, our psychological process, our socializing process and our spiritual process is just the same. Our Soul is same in its characteristics and in its being - Our *Aatmaa* is same, from same Supreme Reality, from same Supreme Principle, from same Supreme Being. If our God is our *Param-Aatmaa* and if we believe that our God is also one and we are one and our God is exactly the same as all Gods of all beings, then you can simply believe that there is only one humanity and that there is one *Dharma* and there is no possibility of more than one *Dharma*.

Dharma in English language is described very closely as the righteousness that underlies the universal law. *Dharma* in general means 'That which is Right'. This is referred not only to the person's Rights, but first and foremost, to his right Duties. ***Dharma is the principle of righteousness, principle of holiness by which the humanity is upheld in peace, prosperity and poise. Dharma is the tenet that unites all and leads all to perfection.*** This is such a beautiful, wholesome, and concise definition of *Dharma*. We must explore it. It is so succinctly imploring; we must enjoy it. ...It is so inviting in its texture in its flavour.

Dharma is an abstract Sanskrit term, which is not easy to grasp. **Dharma is so lively that it cannot be contained in any definition.** Life cannot be contained; it is ever changing, ever emerging, ever flowing, and ever in continuation. *Dharma* breathes; *Dharma* exults; *Dharma* rests. *Dharma* literally means that which holds. What holds the entirety? *Dharma* is that which holds the world or the people of the world; that which holds the whole creation from the microcosm to the macrocosm. The entire creation is held in equanimity by certain law of the Supreme. *Dharma* is the quality, virtue, propriety, righteousness, the correct way of life. *Dharma* is Truth. Truth is that what is eternal - Can, what changes every now and then, be termed Truth? Truth is what is sustained and that what sustains. Truth is sustained because it is eternal and it sustains because it is Truth. *Dharma* is Truth - Truth holds the entirety.

It appears to be of no particular benefit devoting our energy in trying to know what *Dharma* is. There appears to be no utility in understanding the meaning of the word *Dharma*. Even if understood ...what *Dharma* meant, how we will be gained? What *Dharma* has given to humanity? What *Dharma* has done to people? What *Dharma* can give to us? How *Dharma* is related to us? How *Dharma* affects us as an executive in our professional life or as a socialite in our civilian life or as a student of Ad'dhyaatm in our personal life?

We the educated, fail to understand the purpose and the riddle of *Dharma*. Whatever little we happen to know about it, merely ridicules us. As it is, ...it is already almost impossible to be able to understand *Dharma*; and then, what we will gain if we understood it. Still ...as we are educated, as we are learned and as we are literate ...and as the topic has come up ...and also, as the topic is irresistible ...and as there appears to be enough charm in it ...we can read through some passages without much bearing. We must attempt to look into its meaning. But yes! The Fellow Hindu, please note that the word *Dharma* is not *Dharma*. Instead of laboring to decipher what the word *Dharma* means - we, being the *Pathik*, must attempt knowing what *Dharma* does to us, what *Dharma* can do to us. What *Dharma* must mean to us? And, if we were to understand and adopt that universal *Dharma* - What must happen to us?

Dharma is least understood word throughout the human civilisation.

**The illiterate** is blind to the concept of knowing *Dharma*; he is ignorant of *Dharma*. His blindness is miraculous; sometimes he lives close to *Dharma* and on other occasions, he is away from it. He just lives as the life drives him and the life drives as per the compelling forces of the society. His not knowing his positions during his journey makes him illiterate - Education primarily must make a person know his status in his life's *Dharma*. **The little literate** just follows *Dharma* without caring to know about what it is. This also is a strange occurrence - The little literate knows that he is following *Dharma*, he is on the route of his *Dharma* but he does not know what *Dharma* is; he does not care to know about it. One beauty of being in *Dharma* is that you do not have to know it to be in its domain, to enjoy its fruits and to be blessed with its benedictions. **The literate** does not have the reach to follow *Dharma* - He is booked with his knowledge - He is psychologically packed. The literate is filled-up with knowledge of the outward. He is stuffed with the external and with the software of his present needs - He is already loaded. For the literate, the horizon is invisible and the internal domain is too far off. The internal values are of no concern to him; he is not available for the intrinsic - He does not have the reach to know *Dharma*, forget his following it.

**Dharma remains least understood word throughout the human civilisation.**

**A** person's *Dharma* does not devolve from any divine decree. A person's *Dharma* is not dictated from any supernatural source; it does not descend from the heavens. And important thing to be noted is that *Dharma* does not emerge even from man's own resolve. It does not come from man's internal *Bhaav* forces like his wish, will, desire, thought or wanting. Man's longing does not create his *Dharma*; man's studying, engaging, involving or planning do not formulate his *Dharma*. **Dharma' is existent in man; it exists in him naturally; it is resident in him in his inherent nature; it is his true nature in itself.**

*A person's Dharma comes from his position in life and from society into which he is born. Thus, a warrior must fight and a sweeper must sweep, a farmer must plough and a woman must give birth - that is Dharma. The wisdom of this concept is that it helps the person to accept his condition. A woman will never be a man and a man cannot be a child again, accordingly we act in harmony. Rebellion against Dharma is like wishing reversal of universal natural laws.*

**Dharma is not a man made law which man can refute or abolish. It is Swabhaavik Jeevan (Natural Living); it is Jeevan Vyvasthaa (Life Management); it is Sampooran Jeevan (Complete Life). A person's Dharma cannot be changed. A person's Dharma is also his god who appears when his man is tested for righteousness, strength of character, sense of honour, generosity and readiness for self sacrifice.**

This eternal postulate is universal in its applicability. The intrinsic nature of a substance is assuredly its *Dharma*. And, the modification identical to that very nature of the substance is its natural substantial modification. And this is also recognized as its *Dharma*. Right Belief, Right Knowledge and Right Conduct being your natural substantial modifications are verily your *Dharma* and accordingly any of your alienated modifications are termed *Adharma*.

**In order to understand ...know ...and experience your *Dharma* you need to explore into yourself.** Your life is personally yours; it is your personal asset, personal wealth and personal property. 'Personally yours' simply means that nobody shares it with you; nobody can share your life with you. Who is born in unison with anybody else - Who dies along with anybody else? It is not possible to imagine any one like you other than you alone. It is just not possible. It happens only in fiction and in fictitious regimes. How can it be possible in real life? If you ever believed so ...also believe from now itself, that it has been an intelligent and cunning make belief on you; its purpose is solely to alienate you. How is it possible to have any other living being even nearly similar to you? In life, you find many beings similar to many others in so many ways. This happens within limitations of communication or within constraints of language. Know that all communication channels and all languages are utterly incomplete in their totality; these all are so inadequate and incompetent to make any communication possible.

You are unique. Don't you know that? There is nobody like you. No two persons have even same finger prints, same cornea structure, same touch, same smell, same voice / sound, same grasp, same feelings, same requirements, same desires ...same longings ...same wishes ...same aspirations ...same thoughts ...or same anything. You are unique ...you are unique in your personal existence and in every aspect of your life. In every aspect of your being in your life, you are unique ...single ...alone ...and one of its own kind. Similarly, every other being is also unique ...and is of his or her own kind. Now, since beings are infinite in number and each one is unique in his each personal aspect of life - infinite types of lives exist. These infinite aspects of life are all material ...physical ...materialistic and are externally oriented. These all, which are merely your own understandings and your own forms, which are infinite in number and which constitute your world ...are just infinitesimal parts of *Prapancha* ...of *Maayaa*. These in factuality, are just material substances ...lifeless ...unmoving ...but when life enters you, life also permeates these aspects of yours.

Remember *Dharma* is not suffusion of life in your aspects. It is not an act of impregnation. Impregnation calls for existence of an external element, which is forced-in. There could not be anything out of life. So, life alone entered you and permeated all your aspects. These all forms and aspects of your complete self thus are external and are ever externalizing. These all are ever changing and are ever modifiable. None of these constitute your *Dharma*. Only true nature of your collective persona, which emerges out of all these aspects and which formulates your soft

being is your *Dharma*. Its emergence in your realms exalts you - like a spring, like a fountainhead, like a godly benediction, like a heavenly bliss; its conformance in your psyche flowers you, transforms you organic, makes you divine; its adherence in your life makes you a *Dharmaatmaa*.

**As a student of Hindu Ad'dhyaatm, you are on the route to become a *Dharmaatmaa*.** You can become a *Mahatma* and reach further ordainments as per your propensity. There are certain universal principles of *Dharma* - These are **Satya (Truth) - Tapas (Austerity) - Daan (Charity) and Nishkaam Karm (Deed without Aspiration)** - These are sole limbs of *Dharma*. By observing steadfastness in these principles, you can reach your salvation. These four are universal limbs of *Dharma*. By mistake (due to ignorance) some other principles like *Ahinsa* (or *Ahimsa* / non-violence), *Kshamaa* (Forgiveness) etc. are, at times, included in *Dharma*. These are Personal principles of *Dharma* - This causes False Belief. This is religion. By equating religion with *Dharma*, much disintegration has been caused in human psyche. Religion is something like 'Painting the Mind' ...creating a special kind of nature or habit by repeated actions ...a special way of praying ...listening to preaching etc. Hindu Ad'dhyaatm endows its student with clear differentiation between personal principles and universal principles of *Dharma*. This elaborates the Hindu Thought.

**Also, the 'Hindu Thought' is extolled by one cardinal principle that that there are various kinds of minds and various kinds of temperaments, so there should be various kinds of faiths too.** This is natural and this ought to be. It is easily said than believed. Hindu Thought has lived its above cardinal principle in its truest spirit. It has been extremely liberal and ...tolerant and ...elastic. However, it has been highly catholic too. Society evolved out of such amazing compulsions, full of numerous sects and creeds and cults forms the glittering ornaments of 'The Hindu Thought'. It has accommodation for all sorts of souls; it prescribes spiritual food for all for their individual growth and liberation. It provides food for reflection for different types of thinkers and philosophers, for different types of standpoints, taking the aspirant step by step, stage by stage - to the acme of his spiritual emancipation.

Principally there are two main divisions of any faith; 'The Unorthodox' and 'The Orthodox'. As per Hindu Ad'dhyaatm, those who believe in Hindu Scriptures, The Vedas, as eternal revelation of Truth, are called Orthodox and those who believe in other authorities and reject Vedas are Unorthodox.

1. The main modern Hindu Unorthodox faiths are Buddhism and Jainism.

## The Buddha Thought -

About 2500 years from now, one Indian prince, Siddhartha Gautam, in his conquest to understand the phenomenon of human naturalisation, rose to decipher meaning of life. Gautam searched for trivialities in human destiny in the fields of Hindu Ad'dhyaatm. He researched the Hindu Subject in order to discover the route to 'Out of Suffering' with such intensity that 'The Hindu' declared him Buddha the Bhagwaan - God.

Such is irony of 'The Hindu Thought' that Buddha did not find any retention in his own mother country, whereas he was accepted as a leader of Ad'dhyaatm across the borders of India. Today more than half the world believes in Buddha's dictates and takes refuge in him spiritually and culturally. The Buddha thought travelled the world for centuries. It came back to its land of origin only a few decades ago now. To the student of Hindu Ad'dhyaatm this true historical data must throw sufficient light to enlighten his own Individual Journey.

*As per Buddha - If you just proceed from conceptual thought and emotional opinions to try to find the 'Real Truth' about the universe and the human life, it is same as turning your back on the Path and running off in the other direction. The conceptual thoughts and emotional opinions will only make your journey mysterious. The path really is so wondrous that it is inconceivable. Saying that the Path is so wondrous that it is inconceivable, in fact, **points out the methodological error ordinary people make.....***

**...Methodological Error has to be fought lest one loses the track ...**

**The reality of matter, sensation, perception, reaction and consciousness is only their arising and passing away.** The unbroken progression of closely connected events gives the appearance of continuity, of identity. This is only a false reality - not 'Real Truth'. The 'Real Truth' is that the entire universe the living and the nonliving is in a constant state of becoming - of arising and passing away. This ultimate reality, if properly understood, can lead us to the seemingly magical clue to be out of suffering.

Whatever the suffering arises has reaction as its cause. If reaction is ceased off, there can be no suffering. If there is **ignorance**, the reaction occurs. If reaction arises, the consciousness occurs. If consciousness arises, mind and matter occur. If mind and matter arise, the six senses occur. If six senses arise, the contact occurs. If the contact arises, the sensation occurs. If the sensation arises, the craving and aversion occurs. If the craving and aversion arise, attachment occurs. If the attachment arises, the process of becoming occurs. If the process of becoming arises, birth occurs. If birth arises, decay and death occurs. This occurrence comes



*along with sorrows, lamentations, physical and mental sufferings and all tribulations - Thus arises the entire mass of suffering.*

*Thus, the way out of suffering was found by the future Buddha. If the **ignorance** is eradicated, reaction ceases. If the reaction ceases the consciousness ceases. If the consciousness ceases, the mind and matter cease. If mind and matter cease the six senses cease. If the six senses cease, the contact ceases. If the contact ceases sensation ceases. If the sensation ceases, the craving and aversion cease. If the craving and aversion cease attachment ceases. If the attachment ceases the process of becoming ceases. If the process of becoming ceases the birth ceases. If the birth ceases, the decay and death cease together with sorrow, lamentation, physical and mental suffering and all tribulations. Thus, the entire mass of suffering ceases.*

*We have to put to end only our **ignorance** and the blind chain of reactions will cease, then we shall experience real happiness and real peace - **the wheel of suffering can change into wheel of liberation.***

Buddha's this sublime discovery for the human cause led to reinstallation of Dharma, which is understood in so many ways -

- from right wisdom proceeds right liberation
- from right concentration proceeds right wisdom
- from right awareness proceeds right concentration
- from right effort proceeds right awareness
- from right livelihood proceeds right effort
- from right action proceeds right livelihood
- from right speech proceeds right action
- from right thought proceeds right speech
- From right **understanding** proceeds right thought

And accordingly, 'The Eightfold path of Buddhism' originated

- Right Views
- Right Resolve
- Right Speech
- Right Conduct
- Right Livelihood

- Right Effort
- Right Recollection
- Right Meditation

**Gyaan - Vigyaan Yoga (The Buddhaa way)** - Diverting the attention is a way to deal effectively with craving and aversion at the conscious level, but it does not actually eliminate them. Instead, it pushes them deep into the unconscious, where they remain as dangerous as ever, even though dormant. At the surface level of the mind, there may be a layer of peace and harmony, but in the depths is a sleeping volcano of suppressed negativity which sooner or later will erupt violently.

Many times in life, strong action is necessary. For example, we may have tried to explain in mild, polite language to ourselves that we are making a mistake, but we ignore the advice, being unable to **understand** anything but firm words and actions. Therefore, we must take whatever firm action is required. Before acting however, we must examine ourselves to see whether the mind is balanced, and whether we have only love and compassion for ourselves (which is evident). If so, the action will be helpful: if not, it will not be of any help. If we act out of love and compassion, we cannot go wrong.

In order to be free from suffering - eradication of ignorance by adoption of right **understanding** emerged as root discovery of Buddha.

## The Jain Thought -

Around the same period as that of Buddha, India witnessed the up-surge of one more thought, The Jain Thought. It was once again parallel in context to 'The Buddha Thought' in the way that it dared to define the man's route to salvation in pure and simple logic; it dared to decipher God and the entire human endeavour to its most elemental form. No other scripture has been able to explain the entire panorama of existence in such logical and simple chronology as The Jain Thought; the language of logic is so simple and the content so compulsive that even to a common mind the route to definitive emancipation becomes clear and immediately affordable.

In The Jain Thought, the explanation of all existence is so brusque that to a beginner in Ad'dhyaatm, it confronts him as a blatant question, 'How The Hindu Ad'dhyaatm which is so sky-wards, could give birth to such an Earthly Perception?' It appears so materialistic in dictating life. Even the God is negated in doing slightest work for you. The formed Hindu finds it highly un-coming. However, slowly the able student learns that God is one - only the methods to reach Him are different and The Jain Thought is one sure shot in this direction.

*As per Jain Thought, the entire Cosmos is conglomeration of six substances. Just six basic substances constitute the entire 'known' - 'in the process of being known' and the 'still unknown' universe. The lives of these six basic elements define all the materialistic and non-materialistic existence in the universe. The Jain Thought instils magnanimous daring in its followers. These six substances are self-existent, beginning-less and uncreated. These are - **Jiva (Soul), Pudgala' (Matter), Dharma' (Ether), Adharma' (Anti-Ether), Aakaasha' (Space) and Kaal (Time).***

*There is one more synonym for substance (Vastu) - Chemical (Dravya); one in which infinite qualities exist is called Vastu and one that maintaining its basic root identity keeps of changing is called Dravya'. A substance (Vastu) is composed of infinite qualities or natures - the grouping of these qualities or natures is the substance or the chemical (Vastu or the Dravya') itself.*

*Jiva is that which possesses sentience or consciousness that is power of knowing and cognising as its specific qualities. Pudgala (Matter) is that which possesses touch, taste, odour and colour as its basic qualities. Ether (Dharma) is passive cause in the motion of Jiva and Pudgala, Adharma' (Anti-Ether) is passive cause in the state of rest of self-stopping in Jiva and Pudgala. Aakaasha' (space) is that which provides accommodation to all the other five substances. Kaal (Time) is the passive cause in the functioning of self-functioning substances.*

*But for Jiva all other five substances are Ajiva. Dharma in 'The Jain' thought does not have any similarity to the meaning of Dharma in 'The Hindu' thought. In The Jain thought Dharma is a kind of ether which is the fulcrum of motion; with the help of Dharma all other substances move; Dharma does not make them move but only assists them in their movement when they begin to move.*

*The Jain thought brings out through simple logic that these six basic substances (Vastus) continue to exist maintaining their individuality. Though these exist ever changing in their forms, yet these maintain their basic and root identity as it is. The Jain thought explains further that the existence of these six basic substances and their individual continuity is completely independent nature of the very substance; any individual substance (Vastu) cannot affect this continuity or nature of any other substance even by an iota and in turn, it also cannot be affected in any way by any other substance (Vastu).*

*A substance is composed of infinite qualities or natures. The grouping of these qualities or natures is the substance in itself. When the substance is an existential truth, these qualities and natures being of the substance itself are also existential*

*truths - that is they continue to exist - that is these qualities and natures also keep on taking newer versions however maintaining their basic root identity. Thus from times' beginning-less to endless existence, these qualities or natures maintain their identity thus maintaining the universe's existence.*

*Each substance, because of its own capability, possessing its infinite qualities, without receiving assistance or well-wish from any other substance, due to its own unquestioned capability, ever changing in its present form and reaching its newer form - remains ever existent. The substance, for the reason of maintaining its existence, keeps on changing its form without leaving its naturalness.*

*In these six substances, only Jiva is one, which can know; only Jiva is that is which has Gyaan, which has capability to know. Rest five substances are Ajiva (non-living). They do not have any consciousness in them. In the absence of Gyaan, these have no capacity to know. Jiva lives in the universe along-with other five substances because of which Jiva makes a bond with them in the world's stance. Jiva alone is thus susceptible to unhappiness other five are not - cannot be.*

*Jiva, on knowing about the other five substances, creates the false belief that they are the reason for his happiness and unhappiness; whereas the other five do not even know that Jiva has made them the reason for his happiness and unhappiness - they are Ajivas. Yet, these five are called Nimit'ta kaaran (influential reasons) for Jiva's being unhappy and happy. So in the very beginning it is important to understand that Jiva, because of his this wrong belief, believing the other five substances to be the reason for his happiness and his unhappiness, tries to achieve those substances which he has liked and tries to throw away those substances which he has not liked. Other substances are not even aware of it; they, as per their own individual law keep on existing in their ever-changing stance. This Jiva, for no reason, believing other substances to be the reason for his happiness and unhappiness keeps on being happy and unhappy - because of this Jiva does not do the effort in order to leave his such false belief.*

**T**hat alone is Dharma, which frees the Jiva from unhappiness of the world and destines him to supreme happiness. There are two prime studentships herein -

- i. To understand the world order by understanding the natural form of the six kinds of *Dravya* and
- ii. To understand the Jain Ad'dhyaatm in order to become *Sid'dha* Bhagwaan (reached Soul equivalent to god).

In order to be free from unhappiness and becoming obtained to supreme happiness (becoming *Sid'dha*) Jeeva has to ***understand*** the real world order and 'The Ad'dhyaatm'.

In both 'The Buddha Thought' and 'The Jain Thought', certain kind of right **understanding** emerges as the central thought to be adopted by the Jiva in order to become emancipated.

There is also.....**The Aarya Samaaj Way -**

**A**arya Samaaj is society of modern Hindu Indians who have formulated what they see as the essence of Hinduism without the emphasis of rituals. God as per them is 'The Primordial Root', The Eternal, The Unseen, The Supreme sustainer of all true knowledge, and also of all objects that are made known by that true knowledge. He is the personification of existence, intelligence, and bliss. He is formless, Almighty, Just, Benevolent, Unborn, Endless, Immutable, Incomparable, Omniscient, Omnipresent, Un-decaying, Creator of All, to whom alone worship is due.

The *Veda* is His Word. It is the Scripture of True Knowledge. We should always be ready to accept the truth and abandon the untruth. The Aarya Samaaj intends to promote the physical, spiritual, and social good of every sentient being. Love and Justice should guide our conduct towards all people. *Avidya* (Ignorance) must be combated and *Vidya* (Knowledge, Science) must be promoted. No one should be content with promoting his own good alone; on the contrary, one should seek to do one's own good by promoting the good of all people. All people should subordinate themselves to the laws of society.

## 2. The Orthodox Beliefs...

**A**mong the Orthodox too there are some who declare that Scriptures are much higher authority than reason where as there are some who believe that only that portion of Scriptures which is rational need be accepted and the rest be rejected. Of the three main Orthodox Divisions, The *Sankhyaas*, The *Naiyayikaas* and The *Mimaansakaas*, the first two though existed as renowned philosophical schools, failed to form any sect. Only the third, The *Mimaansakaas* or The Vedantists really cover the most of the Hindu. The philosophy is called Vedantism.

Three great classifications of The Hindu are

- i. **Vaishnavas** - those who worship the Lord as Vishnu
- ii. **Saivas** - those who worship the Lord as Shiva and
- iii. **Saktas** - those who worship the Lord as Devi - The Goddess.

And we have three more -

- iv. **Sauras** who worship Sun-God
- v. **Ganapatyas** who worship *Ganesh*
- vi. **Kaumaras** who worship *Skanda*.

*Vaishnavas* are usually distinguished into four principal *Sampradaayas* (Sects) - i. *Sri Sampradaaya* founded by *Ramanuja Achaarya*. Followers of *Ramanuja* adore *Vishnu* and *Lakshmi* and their reincarnations...

These are long and elaborate chapters. For reasons of brevity and for reasons that the Student must make his own studies... The chapters and explanations of numerous Hindu Orthodox Thoughts, and also thoughts of other fragrant Dharma Thoughts that flourished in India have not been covered here-in.

**It has always been difficult for man to conceive of any ideal higher than his own being.** Before believing in any thought, man has always brought down all Spiritual Idea to his own level. Ordinarily man cannot think of anything, which is not concrete. He makes all abstract thoughts materialistic before grasping them. This is the religion of the masses all over the globe. They believe in a God who is separate from them. As per 'Hindu Thought', all these masses are Dualists; most population in the world who believe in any religion is dualist. For these strong reasons, The Hindu Ad'dhyaatm lays the very personal definition of *Dharma* for the man - *A person's Dharma comes from his position in life and from society into which he is born. Thus, a warrior must fight and a sweeper must sweep, a farmer must plough and a woman must give birth - that is Dharma. The wisdom of this concept is that it helps the person to accept his condition. A woman will never be a man and a man cannot be a child again, accordingly we act in harmony.*

Certain Personal *Dharmas* are enlisted for your reference -

- **Sanaatana' Dharma** - The Eternal Law, the ancient law, the Vedic law. It is the Hindu Dharma
- **Saamaanya' Dharma** - that general law which never changes under any circumstance whatsoever. Time, place, surroundings and individual differences do not affect it. These fundamentals of various *Dharmas* are

basic tenets of that *Dharma* (The Vishnu Samhita, The Mahabharata, The Padma Puraana', The Matsya Puraana', The Yoga, The Gita and so on .....)

- **Vishesh Dharma** - special laws or the specific individual Dharma
- **Varnaashrama' Dharma** - Laws of caste and Order. It is particular to Hindu alone. The four Castes are Brahmana', Kshatriya', Vaisya' and Shudra'. The four Aashramaas are Brahmacharya', Grihastha', Vaanprasta' and Sannyasa'. The human society is planned to work efficiently by this dharma. It has its own law of spiritual economics and character of spiritual evolution.
- **Swa' Dharma** - One's own Duty, Dev Yajnaa, Rishi Yajnaa, Pitri Yajnaa, Bhoota Yajnaa, Atithi Yajnaa
- **Yuga Dharma** - Duty of the Age. The period of human living is divided into four Yugas - Sat-yuga, Treta-yuga, Dvaapar-yuga and Kali-yuga.
- **Kula Dharma**- Duty of the Family
- **Maanav Dharma** - Duty of Man
- **Purush Dharma** - Duty of Male
- **Stree Dharma** - Duty of Female
- **Raaja' Dharma** - Duty of King
- **Prajaa Dharma** - Duty of Subjects
- **Pravritti Dharma** - Duty in Worldly Life
- **Nivritti Dharma** - Duty in Spiritual Life

People of India generally harness self-realization as their supreme goal. **Indian people do not attach much attention to material prosperity and the allied advancements, rather they long for communion with the Supreme and attainment of God Consciousness.** *Dharma*, in a way, is their Natural Aatmaa. *Dharma* is the gateway to Moksha', Immortality, Infinite Bliss, Supreme Peace and Highest Knowledge. *Dharma* alone is the prime *Purushaarth*. On Aatmaa's directions and suggestion only senses follow their individual *Dharma* by way of their *Karmaas*. Because the body is covered by naturalness of *Karmaas*, so to ignorant and to commoners, this fact is unknown. *Dharma* is truly the silence of Speech, stability of Body and inward concentration of Mind, which are the natural existential facts of

Thought, Word and Deed. The purpose of *Dharma* is to recognize the Aatmaa by the Aatmaa and getting the Aatmaa stationed in Aatmaa alone. This alone is the *Swa'-Dharma* (Self Quality) of *Dharma*. Whatever is not acceptable to Aatmaa is not in line with *Dharma*. *Dharma* is purity of *Antahakaran* (inside of the being). This purity cannot be achieved by mere interest in *Dharma* but can be achieved by *Saadhnnaa* (Concentrated and directed effort). *Dharma* is necessary requirement of Life. Wherever exists its scarcity, life remains unsatisfied. And, in an unsatisfied Life happiness cannot be envisaged.

**India cannot be understood as a land of any *Dharma*. It is a land of Ad'dhyaatm.** Philosophy is the essence of religion - it sets forth its basic principles or fundamental doctrines or tenets, the goals and the means of attaining it. Mythology illustrates philosophy by means of legendary lives of great men or of supernatural beings. Ritual gives still a more concrete form of philosophy so that everyone may understand it. Rituals consist of forms, ceremonies etc. ***Dharma* is the hidden principle behind any religion.**

**Ad'dhyaatm uncovers the elements of the soft world just as sciences uncover the elements of the hard material world.** Like Physics, Chemistry and such ...constitute the basic sciences for understanding the basic elements and energies of materialistic universe - Ad'dhyaatm constitutes the basic science for understanding the basic elements and energies thereof of the non-materialistic universe.

How big is the materialistic world? How much part of the universe is its materialistic part? How complex is the understanding of the materialistic world? What it means to be literate in the world of material sciences? How these sciences turn into applied sciences, how these become engineering sciences and how these get formulated into technologies? Similarly, the world of Ad'dhyaatm is to be understood. The world of Ad'dhyaatm constitutes a world much bigger than the world of material sciences. The world of Ad'dhyaatm affects the existence in a much bigger way. The world of Ad'dhyaatm formulates technologies of much more important usage to existence than the world of materialistic sciences. Religion operates in the zones of earth as its arena of play; Ad'dhyaatm operates at a much larger scale because it unfolds the mystery of what is inside the man and shows the sure route to definite enlightenment. *Dharma* plays through and through. ...*Dharma* operates at a much bigger canvas that covers both the Religion and Ad'dhyaatm.

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With these brief introductions to some important terminologies from the field of Ad'dhyaatm, the student can take a short journey. You are invited to this short trip pertaining to your very own life...

*You are a 'May be'. Each being begins at 'May be'. Each man who takes birth, is a sure 'May be'. In your case, you being a man, your 'May be' is sufficiently developed. In case of other beings, their 'May be' is dormant; their limitations are enormous and their capabilities are contained. The moment you are born as a human being, at the least you are a 'May be'. Up to the level of 'May be', you are already evolved. You cannot retrace; you cannot do anything about it.*

*Yes, in some, their 'May be' is hidden ...is far ...is remote. Though they are born as human beings, they do not see their possibilities; they do not visualize their potential. Still, believe that, once born as human beings, their 'May be' cannot be far.*

*When you take to be the student of Ad'dhyaatm, your 'May be' is lively. It is living with you as your own part. It is your definition. Your possibilities are infinite. Your potential is unfathomable. This 'May be' also brings with it apprehensions, excitation and exultations.*

*Now, this is important - You are a 'May be', a born 'Maybe', a living 'May be', a conscious 'May be' and you have to become a 'Can be'. This ought to happen – you have to become a 'Can be'. Know that the progression is not instantaneous. It is not in hiccups and it is not in incoherence. You cannot transgress, you can only transcend. Aggression will not help. You cannot trespass. You can only encompass to 'Can be'. Force or cunning will not help. Now this 'Can be' is a very beautiful stage, a very enchanting milestone in your progression. It is your first encounter with your development. It is your witnessing your evolution for the first time. You are different now, a different person. Your surety level is different. You are no more ignorant, no more lost and not ...at all unsure. Now you know that 'you can' ...you can look into ...you can visualize ...you can perceive ...you can achieve ...you can reach and ...you can be in that clan of ever enjoying souls.*

*This 'Can be' stage comes through an accident; something that attacks you ...something that shatters your hitherto psyche. In that single moment, you are dumbfounded, you are lost ...you are absolutely helpless and stranded ...alone ...gaping ...thunderstruck ...in awe. How this happened to me? Why this happened to me? In that jolting moment - Your maybe is lost ...gone. ...Maybe is not your domain now. You say to yourself, 'I will not be this now on ...no un-surety anymore.' In that single moment you transcend ...You become a 'Can be'. Now you can.*

*Elders can see it ...they can see it in you, and they can see you in it. Senior Pathiks can visualize it coming. They can feel the aura that precedes it. They can hear it coming. They can ...silently and subtly, support you during its approach. They can watch you ...be with you ...in silence ...in complete understanding. The 'Acclaimed Pathiks' can communicate with you during the entire happening. Mind it - if you have*

*it in you ...if you are a true student ...a disciplined disciple ...your companion Pathik will plan it for you. ...Now, this is important.*

*Journey at 'May be' is long. Journey at 'Can be' is long ...and arduous ...and joyous. Now you feel the loss, you make your conclusions, you learn to fail; you make your definitions of Paap and Punya. 'Can be' is a sensuous milestone. When lived through, in case of the ardent student, you learn to fail beautifully. Now failing is planned; failing is wished and wishes are made true. Each failure is a step into a better 'Can be'. 'Can be' is such an ardent requirement. It is such a thrilling certification. Transcending 'Can be' means you will not go back. Transcending 'Can be' is a very personal effort; your 'Can be' is somewhat sure and somewhat unsure. Can happen ...chances are bright ...much better than 'May be'. 'May be' was too vague ...'. 'Can be' is quite sure. Now you can ...it is within your scope ...and you are traversing. ...Now it is not that you may ...It is that you can. ...You are doing the effort ...and there comes that momentous moment when suddenly you become a '**Could be**'.*

*'Could be' is ...almost bound to happen. Chances are bright. Nothing seems to stop. If you do not go further ...there may be some outwardly reasons. ...Your journey has been true ...you realized your 'maybe' ...transcended it ...reached your 'can be' stage and travelled through it ...to reach 'Could be' stage. Now your effort is registered.*

*Know that at this juncture Desh (land, country, socio-political-economic-spiritual) may not be conducive and Kaal (time, moment, going-on-scenario) may not be in accordance ...but your effort is registered and it has to fruit. **India has historically provided its people with appropriate Desh and Kaal.** All cultured civilizations must work in accordance to provide its people with necessary ambience, perpetuating in them strong tendencies to transcend the 'Could be'.*

*In any case it is, in fact, you who has to see through ...and now you know the game ...now you know the rules ...and now you live so thoroughly that you become a '**Should be**'.*

#### **Maybe - Can be - Could be - Should be**

*Look at the increase in the level of surety. Should be is so much surer.  
Who registers into a 'Should be'?  
What makes you a worthy 'should be'?*

*It is almost that nothing will stop you now. It is some kind of automation in your efforts ...in your flowering ...in your fruition ...and in your persona. You are almost absolutely, sure to transcend into '**Would be**'.*

*'Would be' is absolute ...there is no stoppage now. 'Would be' means it ought to happen ...it is bound to happen. Would be is now only in hands of time and your supreme. You take rest in your efforts now. You are peaceful in you flowering now. You are in abundance and you keep on showering it now. You are your effort. You are your own prose and your own poetry ...and in some time, you would be your own self...*

Now it is important - to make one realize his 'May be' - is whose work? We are born soft ...we are born with a clean slate ...we do not carry any of our old memories ...we have some subtle intents ...we have some sublime desires ...we have some hidden thoughts ...but we are all in the making. If one does not realize 'May be' and does not transcend to his 'Can be' - Who is to blame?

Let us not have any psychological ambiguities, let us not harness any numbo-jumbo of soft world. Let it be clear ...

**'May be' and 'Can be' are to be taught** ...are to be nurtured, no single child should be kept aloof of this... We own the responsibility... We owe it to our world... The onus lies totally on us... That is our *Dharma* ....If we do not work towards it, we are following *Adharma*. More particularly, every child's 'May be' is to be taught to him and he is to be carried through his 'Can be'.

**Those who are 'Could be' or 'Should be' are to be enjoyed with.** ...We must respect these souls. These are our little master ...they are to be revered. That ought to be our *Dharma*. 'Would be' beings are Devaas ...Shakti gods ...and gods. They are to be prayed. ...That is our *Dharma*. It is our journey ...our pilgrimage ...our own world.

It is important ...

**Love the 'Maybe (ies)' truthfully - That is *Dharma*.** Love them intensely without second thought; there is no second opinion about it - whether their 'maybe' is dormant or it is near about. Just love them. All they are worthy of is love, all they desire is love; all they can give you back is love. If possible make their 'May be' their realization. **Make the 'Maybe (ies)' ...'Can be' - That is *Dharma*.** Help the 'Can be'; assist them ...support them. ...Can you really help? ...Can you really assist? ...Can you really support? ...You will only be doing yourself the favor; you will be only enhancing your own capability; you will be only furthering your evolution.

Watching from close vicinity a 'May be' graduating into a 'Can be' is your first experience of Divinity. Who are you? ...You yourself is one of the 'May be' or 'Can be' or 'Could be' or 'Should be' or 'Would be'. You will know yourself better. ...Not only knowing yourself ...you will be flowering ...you will be showering ...you will be bestowing ...you will be fragrant ...you will be natural ...you will be organic ...you will be living - ***That is Dharma.***

Accompany the 'Could be'. ...Watch him. ...Be near to him. ...He is the chapter of research. ...His passage has been the study material. ...If you find a 'Could be' you have discovered a star. ...You have known the light. ...You have found the source.

...Your domain is godly now. ...Pray for the 'Could be'. ...That is all you are made up like - ***That is Dharma.***

You will not be discovering anybody else. You will be discovering your own self. ...You will be removing you own covers. ....You will be witnessing the light without any glasses now. ...You will be seeing the light in its original colors ...you will be a witness to stark beauty. ...You will befriend the naked truth. ...You will be accompanied now. ...You will be accomplished - ***That is Dharma.***

Watch the 'Could be' transcend into the 'Should be'. ...Could be has done it. ...Could be has reached. ...He has made it happen. ...The prophecy has come true. ...The Srishti has once again breathed smiles. ....'Should be (ies) are budding gods ...yet human ...yet available ...yet palpable. ...These make the reality crystallize. ...These constitute the academics ...these make the particles flow ...these are the flow ...the progression. ...'Should be' is not in his own boundaries of life ...that is why he is a 'Should be'. Some eternality also directs him ...converges into him ...destines him. They will ...they should ...they have to ...they cannot be otherwise. The root principle will be challenged otherwise. They are beyond research. They are to be believed ...to be conceived ...to be allowed ,...to be meditated upon ...for your own self to be blissful - ***That is Dharma.***

From 'Should be' to 'Would be' is magical ...is ordainment from beyond. There is no logic now. It is par logic. ...It is not to be understood ...it is to be believed. It is to be trusted. It is intuited when you are in meditation. It is insight. It is faith. Can 'Would be' be foretold? Can 'Would be' be certified? Can it be guaranteed? These are so useless words ...such meaningless avenues ...'Would be' is the reality of Ad'dhyaatm for you alone - ***That is Dharma.***

Another important point emerges here - There are no footmarks for the traveler on his pilgrimage - There cannot be. This emerges as a fact that can be understood but not explained. Words are incapable of defining this faculty and these realms are important part of your being. The world of gross can be compiled - it is compiled. The world of gross can be transferred - it is transferred. It has its own running dictates ...now clear to the student of Ad'dhyaatm. But that is not the case with the journey of the student of Ad'dhyaatm ...it is highly a factually truth oriented passage ...the rules are just obvious ...just simple ...just natural. These rules can only be followed in harmony ...in wholesomeness ...in purity ...in holiness.

**When you are unique, your journey is unique ...and there can be no other journey like yours. You have to find your own love ...you have to reach your own evolutionary pinnacle.** However, it is to be understood that when you were born, you were soft, clean, neat, un-tempered, without assumption. At that time, you

were just a material in the making. Though you carried your thoughts and your intents but the external forces rampaged your naturalness and the surrounding painted your originality. You were born with essence of your past. In all considerations it carried your best possibility ...and the moment you took birth your best possibility was colored by us. It is important that we the learned do not paint the originality of a young one in color of our personal liking. Instead, we must form it and mend it .....**That is Dharma.** *Dharma* is not in painting it in your color - *Dharma* is making him travel the journey from 'maybe to 'would be'. And, there are no footmarks; and there is no path; and there are no records; and there are no words to be taught - that is the challenge to the literate you.

There are so many who do not know of it. They live it ...the materialists ....undoubtedly they also are the voyagers. The irony is that they do not have the past; they are devoid of Ad'dhyaatmic history and are ignorant of the resplendence of it. The knowing is beginning for them ...they are living great but without knowing. ...That is the irony.

You, the learned and the student of Hindu Ad'dhyaatm, has to find the way. You the executive has to generate the language. You the pilgrim has to create the language enabling communication. That is the challenge - **That is your Dharma.** That is the only *Dharma*. That is only one *Dharma*. There is no possibility of any other *Dharma*.

This alone is '**Your Principled Principle**'.